

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIRM,"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

GARDINER, MAINE, FRIDAY, JULY 8, 1831.

NEW SERIES, VOL. V.—NO. 27.

PUBLISHED EVERY FRIDAY  
BY SHELDON & DICKMAN.  
WILLIAM A. DREW, Editor.

[From the Evangelical Magazine.]  
A SERMON,

delivered in Portland, Maine, before THE FEMALE  
SAMARITAN SOCIETY, of that town.  
By W. L. REESE.

TEXT.—"She stretched out her hand to the poor;  
she reacheth forth her hands to the needy."

This world, at best, is a world of trial. It is a scene of many enjoyments, and all of many sorrows, and pains. The nations and tribes of the earth, present all the varieties of civilization and barbarism—learning and ignorance—refinement and simplicity—wealth and poverty—wisdom and folly—virtue and vice—happiness and misery. But, in all these diversities we discover only one nature; and by digging deep, we find all these multiplied changes capable of being reduced, or resolved into the single, desirable state of mental bliss. This is obvious, not only from an universal aspiration after happiness, under some form or other, but from the visible effects of civilization and science, the harbingers of national glory and individual worth, wherever they have extended their influence over the rude features of savage life. But, in the common business, and humane, and charitable interchanges of life, kingdoms are properly indebted to churches, nations to nations, churches to churches, societies to societies, and individuals to individuals. This graduated arrangement will appear just, in general, though there have been many departures from it, for the want of an organized system of means. A society may be deemed an association of individuals formed for the purpose of uniting, concentrating and directing their means to the attainment of a definite object. And though in such a compact, individuals act on individuals, their union is their strength, and their consolidated means are rendered more efficient, and more extensively useful, than those of a single person could be.

When national calamities occur, the Almighty Ruler of the universe, to whom along the earth and the fulness thereof, as deposited in the store-houses of other nations, the means of healing those calamities which are too big to be removed by individual bounty, or by the munificence of a single church or society, or of many united.

When churches and societies sustain losses, or become involved by their truly benevolent exertions to advance the cause of righteousness, which frequently occurs in the changing affairs of this world, they should never look to the treasury of the state for reparation, but to sister churches and societies, and the voluntary donations and free will offerings of charitable and humane individuals.

The line of distinction here laid down is one which has been too often violated, and every instance of leaping its bounds has menaced the public safety and the rights of individuals. For all will grant, that public or national bounty bestowed for exclusively religious purposes, would be a dangerous precedent; and it is well known, that such a precedent has only been sought in this country by the most influential, rich and monopolizing sect of professors.

This age has witnessed mighty movements in the political, but especially in the religious world. And many of the changes that have been wrought, are of a truly noble and interesting character. Numerous societies have been formed of the most benevolent description, for the purpose of meliorating the moral and temporal condition of mankind, and their humane exertions have not been in vain. Our municipal laws make certain provisions for individual sufferers; but those laws, though highly useful, and eminently creditable to any people, are, and from their nature must be, of general, and not of particular application. And after all which can consistently be effected by them, conducted by the wisdom and benevolence of the choicest spirits of this philanthropic age, there will still be a large amount of suffering left for more particular rules to search out and discriminate, and for a safer hand to remove. This truth is so clear to every benevolent observer, as to require only to be stated for their consideration, in order to engage their attention.

The liberal and distinguished patronage which every institution, formed for the avowed and ostensible purpose of increasing the amount of human happiness, has uniformly received at the hands of our citizens, is not among the least of those virtues which distinguish an enlightened population. But the consideration, that benevolence of heart has erred in contributing too freely, while the end of its bounty has been concealed, induces the conviction, that present suffering, and unassuming worth, will not be neglected, where there is an opportunity to relieve. The human character can never boast a more godlike and ennobling attribute, than that of benevolence, nor one whose operations can bring more good to the wretched, or inward peace to its possessor. Like the remaining traces of the former worship of one God, which are to be seen among all nations, whether civilized or

savage, benevolence, in some of its forms and manifestations, is every where to be found, and appears to have been the image in which man was created. This divine principle has been cherished in all ages, and formed a distinguishing feature in the preaching and writings of the prophets and other ancient servants of God, and has added a fragrance to the memory of all who could feel, and sought to remove, another's woe.

The Israelites were forbidden to vex a stranger—to afflict any widow or fatherless child, or in anywise to oppress the poor. Ex. xxii: 21-25. A suitable part of the avails of their harvests, and vineyards, and olive yards, was appointed to feed the poor and needy, and similar provisions were made for the unfortunate stranger. Ex. iii: 11, and xix: 10. It was an established custom among the ancient Jews to send gifts to the poor.—Esther ix: 22. And while the world was comparatively in a rude and uncultivated state, there were those who could say in the integrity of their hearts, "when the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me, because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy—I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." Job xxxi: 11-16. This same eminent servant of God could "weep for him that was in trouble," and he grieved at the misery of the poor. And O, for the return, the full return of that more than mortal mercy, that could raise the arm towards heaven, and exclaim, "if I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate; then let mine arm fall from my shoulderblade and mine arm be broken from the bone." Job xxxi: 16-22. This was the powerful appeal of the prince of Uz, to his three friends; and it shows the goodness of his heart, and the manner in which he applied his substance.

Hospitality was a distinguishing virtue of the ancients, and their attention to the poor and needy is worthy our imitation. But while we are sensible, that their charitable customs and institutions, would not suffer by a comparison with many which now abound in our land, let not the refinement and philanthropy of the age, and the softening influences of the religion of Jesus, pass idly before us, without affecting our hearts, and enabling us to improve upon our predecessors. It is to be expected, that, in all expensive institutions and enterprises, the male part of community should be foremost, and furnish and apply the means intended to accomplish the purposes of their wisdom and liberality. Hence, they enact laws and enforce them; levy taxes and appropriate them to public benefit, and make those provisions for emergencies from which no nation is exempt. But after the brightest displays of genius and wisdom to devise the best plan of general or particular governments, that have ever graced the floors of our national and state legislatures; and after all that has ever been done by the most perfect execution of the most benevolent municipal proceedings in town or city, a faithful gleaner will find almost innumerable instances of suffering, which modesty would never disclose, and where refined benevolence of soul may do her perfect work.

But where may we find the persons who will engage in such a work as this? May we expect, that the same persons who make provisions for the poor and needy, in general, by public bounty, or those who are appointed to make the appropriation of that bounty, or any of their sex, can consistently, take upon themselves the responsibility of searching out and meeting those cases of want and suffering to which the humane and highly commendable provisions, made by our laws, cannot extend? No; we can expect no such thing: it would be a phenomenon in charity. A man might intend well, but he could rarely do well in matters so nice and delicate as those must be, which remain untouched by public munificence, and unembraced in public provisions. The thing is perfectly clear in itself, and scarcely requires an illustration to make it more so, to the minds of any reflecting individuals. For all will perceive, that public provisions, naturally and properly, belong, and are applied, to public cases, because the appropriations are made by public officers; and when those cases are met, what remain, are generally of a more private character, and of course are to be attended to by different persons, and in quite a different manner. And when sickening poverty, or the sudden storm of misfortune has consumed the means of subsistence, and blighted every cheering prospect of the family, who have once seen better days and fairer hopes, the fond and affectionate wife, the tender and endear-

ing mother, is still the chord and the anchor, and no tempests can part her line or beat her from her moorings. She then is the stay and the staff of the desponding heart of her husband, and the comfort of her children.

"Propitious power! when ranking cares annoy,  
The sacred home of Hymenean joy;  
When doomed to Poverty's sequestered dell,  
The wedded pair of love and virtue dwell;  
Unpitied by the world, unknown to fame;  
Their woes, their wishes, and their hearts the same;  
Oh there, prophetic Hope! thy smile bestow,  
And chase the pangs that worth should never know."

But as hope deferred maketh the heart sick, who, in a case like this, is to administer consolation? The husband, the father is unfitted for bearing up under such storms of adversity, and he chooses to conceal his poverty and his woes. The wife, the mother, now puts on, and exhibits all her worth and all her charms, and shows the native excellence of her sex in sustaining the sinking heart and the aching head. But she must commune with kindred spirits—with souls formed like her own, and these can only be found in the circle of her sex. To woman, and woman only, will she unbosom all her wishes, and wants, and woes, and allow me to say it, for it is a legible fact recorded in nature's book, sympathetic woman, and she alone, can feel and appreciate a woman's woes, and she alone can prescribe and administer the required anodyne.

For such cases of wretchedness, it is well known, there are no public depositories or provisions, nor can there be any. No open councils can legislate on private and domestic subjects, nor should they. But these sacred points should not be neglected, for none of us are exempt from adversity and misfortune, and the paralyzing hand of poverty. We know not what darkening clouds may overshadow our fairest prospects, nor how soon a gloom may be spread over the horizon of our brightest hopes. All that we hold below the stars is held by an uncertain tenure, and may be swept from some of us before another sun shall kindle the approaching morn. The affairs of this world are mutable and fluctuating, and human life and human fortune may be wrecked in the midst of surrounding calm. An isolated breeze may upset our slender barque, with our all on board, and sink the fragments of our worldly dependence, or scatter into other hands the enormous and treacherous wealth of princes.

This mutual liability should teach us reciprocal feeling of friendship, commiseration and sympathy, that we may be rendered worthy of that charity which we are called to bestow on others whose worldly prospects, once perhaps, were as bright as our own are now; and who, for aught we know, are better prepared to bear the burdens they endure than we should be.

But more generally, the persons whose cause I now plead, are those who will ever awaken and call into action, the latent sympathies of all who can recollect the endearing name of mother, sister, brother, or the fond and all-surpassing name of wife! I plead the cause of the poor and needy, the cause of the widow and the fatherless. Do not their woes find a place in your breast? and shall their cause be laid before you in vain?—You, dear friends, to whom we confidently look for countenance and support, in binding up the broken hearts of the desponding and grief-stricken widows, the tattered and shivering orphans, and the poor who are laid low in sickness, without garments and other necessities to meet their unfortunate condition, cannot with propriety be expected to visit those scenes of distress, and minister to them with your own hands. The instruments most suited for effecting this benevolent work, are already provided, whose ears, and eyes, and hearts, stand as sentinels to hear, and pity, and relieve.

An institution, called "The Female Samaritan Society," was formed in this town on the 4th of March 1828, then consisting of sixty-seven members, all females, who at their organization, made the following DECLARATION of their motives and designs—"We, the subscribers, being impressed with a sense of our duty to relieve the necessities, alleviate the sorrows, and (like pious Dorcas of old) prepare garments for the destitute, the sick, and the indigent part of our suffering fellow-creatures; feeling a desire also to comply with the precepts, and imitate the example of the compassionate Saviour of mankind, 'who went about continually doing good;' remembering, that we have the most powerful encouragement in the divine assurance, that, 'God loveth the cheerful giver,' and that 'he who giveth to the poor lendeth to the Lord;' also being further urged by the consideration, that we are the children of one Almighty Parent, are all redeemed by the same 'precious blood,' and shall all ultimately be made partakers of the same grace, and are therefore bound to assist and comfort, all whose necessities and sufferings demand our sympathies and labors of love—have voluntarily and cheerfully formed ourselves into a society, for the purpose of accomplishing, as far as our means and abilities will admit, the duties aforementioned; earnestly hoping, and humbly trusting, that, through the blessings of the Most High, our desires and exertions will be crowned with success."

The tax of membership was, and still is, one dollar, to be paid annually. You will perceive by the date of this organization, that they have had but one annual meeting, and that their funds have, therefore, been renewed only once since they formed. But owing to unavoidable changes and causes, their treasury has never been fully replenished, since the payment of the first tax of the society. Nevertheless, they have sustained the funds themselves, and been the only resources of their means up to the present time, and have never before called for a public contribution to assist their benevolent and pious exertions. The reason for this has been, they were unwilling to sound a false alarm, or tax their friends with a contribution while their own funds lasted, and were likely to be sufficient. These funds have served all the purposes of the society, up to the present date, and in some instances, to my certain knowledge, they have furnished destitute families with the expensive article of wood, at their own personal cost. But the widow and fatherless, and other indigent and wretched applicants have been so numerous, and draw so largely upon their little store, that, now, in the midst of winter, and surrounded by want and suffering, their funds are less than they have ever been before, and their annual meeting is yet distant, being on the first Tuesday in May. The unpleasantness and rigour of the remaining months, till their annual arrive, when the members of this society will again cheerfully contribute their yearly gift, have induced them to take such measures to supply the wants of the poor and needy who may apply to them, as shall enable them to continue their work of benevolence without interruption till the period come for them to bring in their regular offerings.

This society, I can assure you, is not sectarian in its character, nor exclusive in its benevolence. The name imports its benevolence, but great and good names have been perverted and abused. Not so, however, in the present case. The managers of this society, who act in perfect unison with the feeling of all the members, meet once in three months, and oftener if necessary, and appoint a prudential committee to attend to all calls made between meetings of the Board. This committee, consisting of females, have encountered wind and storm, and traversed the streets of this town when many of the reputed armer sex would have shrunk from the task. Like the good Samaritan in the parable, they aim to relieve the wretched, without regard to sect or party. And when they see, or hear of a destitute, sick and unhappy fellow creature, they do not "pass by on the other side" to avoid the scene, but fly to his or her relief, binding up the wounds, both mental and corporeal, as far as possible, of all who come under their notice.

But must their operations cease, or be stunted for the want of means to continue them? Shall the wretched call in vain, and shall the hearts of the members of this society bleed at the sight of woe, which they cannot remove for the want of auxiliary aid? Shall widows be left to pine in sickness and in solitude, with no soft hand to press their aching temples, and assuage the deep anguish of their hearts? Shall the unaffected tear glisten in the grief-stricken eye of the orphan child, without friend, or home, or shelter, to protect and defend it? We are well persuaded, that the appeal we now make to your judgment, your sympathies, and your affections, will not be in vain. But rather than hear the repeated knell of want and woe, with a famished and exhausted treasury, "The Female and Samaritan Society," who now address you through me, their organ, would raise an extra fund from their own resources. But, my dear friends, have you mothers? They may not need the charities we now solicit at your hands, for a more unfortunate part of community. Yet the recollection of that dear name, that more than common kindred, will awaken emotions big with affection, and overflowing with gratitude. In your years of maturity and experience, you can profitably, though not fully, appreciate the love, and tenderness, and care of a mother. The desolating hand of disease, and the wasting pestilence, may visit the maternal dwelling, and make her the wretched companion of poverty and sickness, who cradled your infant days—who assiduously watched the inarticulate calls of nature, and ministered to your health and happiness—who was grieved with your grief, and pained with your distress—whom the softest cry would wake to your relief, and who supplied you with food at the slightest symptoms of want—who has spent restless days and sleepless nights on your account, and worn out her precious health for your good—who guided your tottering days, and listened with joy to the prattling of your artless tongue—who made your comfort her chief care, without in the least relaxing her interests, or her ardor, to rear you to virtue and honor. This is a faint description of an affectionate mother. And had it at any time become necessary, she would have taken her food from her own mouth, though emaciated with hunger, and given it to you.

"There would a mother deem her scanty store,  
To friendless babes, and weep to give no more."

But we appeal to you in the language of parental love. The winds of each day, and the chilling storms of night, waft to our ears the groans and sighs of mourning and wretched mothers. Each dreary tempest comes to us as a messenger from heaven to publish their wants, and remind us of our duty. And though the unhappy petitioner be not your mother nor mine, yet she is a mother! Her voice is that of a mother. Her love is the love of a mother, and her entreaties, and her wants, and her woes are those of a mother. And shall her voice not be heard? Shall her love not meet a kindred feeling? Shall her entreaties not melt our hearts and engage our affections, her wants share our bounty, and her woes yield to the consolations we can bestow?

Should we neglect to strengthen the weak hands, and to support the desponding hearts of those interesting sufferers, there are those who will not, because they have not. Woman can feel for woman, a mother can feel for a mother, and "she will stretch out her hand to the poor; yea, she will reach forth her hands to the needy."

Have you fathers? Then may you have bread enough, and to spare; and they may open their hands liberally for the relief of their suffering fellow creatures. But the voice of unhappy fathers is heard in cottages of wretchedness, and calls for the hands of their more fortunate sons, to deal to them in their declining years when miseries thicken around them, to console and minister to them in their sickness, and close their eyes in death. Widows and orphans have been the chief objects of charity with this society, but there have been exceptions, and there may be more. And as they send none away empty, who cannot be better supplied in some other way, this class of sufferers have called on their bounty, which has been dispensed to them with a generous, though prudent hand. I would therefore, affectionately lay their cause before you, who cannot be insensible to the pressing cries and petitions of a father's love.

Have you children? Imagine them reduced to poverty, and sending up their piercing cries to a mother's ears, and wringing a mother's heart with anguish at their calls for bread, which she cannot give! Imagine them racked with pains or burning with fever, destitute of those services and conveniences which a mother only can prescribe and render; or see them starting from the gaze of a stranger, in some dark recess to hide the tatters of their nakedness. These little objects, who now seem doomed to perpetual penury and ignorance, appeal to a parent's heart, for refuge and support. They make their petitions to those whose paternal affections can feel and appreciate their condition. You cannot but be aware, that soon your children may be orphans and need the charities which are now sought at your hands, and in many instances require that tender and feminine care which public provisions and benefactions know nothing of, and cannot reach. Your wisdom and reflections will enable you to estimate the sufferings that must be endured, often in silence, and the great amount of good that may be done by the benevolent exertions of those females who have voluntarily become the benefactresses of those persons, whose cases ought not to be exhibited before the public.

Have you brothers and sisters? These tender ties, not the least in the connexion of life, also make their address to you. Nature has spread a kindred feeling through all the grades of human society, and a brother, or sister, in poverty and distress, though silent, appeals to the affections of a brother. And it is doubted whether we can sufficiently honor the endowments which we inherit from nature, without manifesting that fraternal compassion, for which we were formed. Then let a brother's voice be heard, and let a sister's tears move us to contribute to their relief.

Do we possess the feelings of a citizen or of a neighbor? These feelings are sacred, and should prompt us to take those measures which will bring the next generation under obligations to us, for such a system of benevolence as will unite citizens and neighbors in the strong cords of brotherly affection, which shall last, nor yield in sickness nor in misfortune, in prosperity nor in adversity, in life nor in death.

Do you profess the religion of Jesus, and do you love the Saviour of the world? He has set you an example worthy of imitation. Learn of him, for he was meek and lowly in heart. He went about doing good, healing the sick, and comforting the mourner. He bound up the bleeding heart of the widow, and took children in his arms and blessed them. He poured oil and wine into the wounded spirits of thousands, and extended his blessing even to his enemies. He established a religion of love, and recommended it to the world by his own examples in protecting it. He taught the exercise of love to God and man, and sympathy and forgiveness towards our enemies. And the practical compendium of the religion of the Saviour is, "to visit the fatherless and widows in their afflictions, and to keep ourselves unspotted from the world."

But above all else that can immediately move, and simultaneously strike the



mind and the heart, if you have wives, our appeal to you will be heard and answered. For here all the endearing ties of kindred, of consanguinity, and affection, rush upon the senses. It is a bosom friend that calls—it is the voice of a wife! She weeps over her friendless babes, and mingles her tears with theirs. With a mother's love she clasps them in her arms, and presses them to her aching heart, and in silent grief she points them to an empty closet, and a cold and fireless hearth. Her shivering and delicate form is ill prepared to face the beating storm, and for the want of a firmer texture of mind, she hesitates to publish her poverty to the world, while in her extremity she consumes her limited furniture to keep herself and her children from falling victims to the piercing cold. Or, if possible, more wretched still! Besides the miseries that have been named, she is destitute of comfortable clothing for herself and family, and without an earthly supporter on whom to lean! She is a widow; but she was once a wife!

Commission, then, by your bounty, some benefactress, some messenger of peace, some bearer of glad tidings, to speak joy to her desponding heart, and to comfort and clothe her and the dear pledges of her love. Aid this society with your contributions, who are waiting your signal to enlarge the sphere of their benevolence, to raise up and strengthen the sinking minds of the widow and her orphan children, and to pour the balm of consolation into the wounded heart. Help them to stretch out their hands to the poor, and reach forth their hands to the needy.—They ask only for the relief of the sufferers at home, in their town and neighborhood. And your liberality shall be applied to such cases as come under the eye of those females who now appeal to your benevolence, and it will be applied "faithfully as unto the Lord." Encourage those institutions then, which are formed to dispense charity to the poor and the needy, the widow and the fatherless, within our own borders, and which are open to your inspection. And when there is no more room for our alms at home, it will be time enough to extend them abroad and to other nations. Let your examples train your sons and daughters to benevolence of soul, that each generation may give character to the next, till heavenly charity shall rule each heart and direct each hand, and the peace of God, and the practical religion of the Redeemer shall become universal.

And, now, if there be any present blest with the means which we solicit at their hands, who will not yield to the entreaties and woes of a mother—the poverty and wretchedness of a father—the wants and sufferings of an orphan—the calls of a brother—the tears of a sister—the sympathies of nature—the influence of the religion of the Saviour—the miseries of the sick and the afflicted—the grief of the lonely and neglected widow, and the heart-rending moans of a desponding and grief-worn wife; let them retire to their unenviable lodgings, and stretch themselves upon their beds of down—let them there in silence reflect upon the woes they refuse to assuage, and close their eyes in sleep, if they can!

## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, JULY 8.

### MAINE CONVENTION OF UNIVERSALISTS.

This body held its annual session for the transaction of business at Farmington Falls on Wednesday and Thursday of last week. Notwithstanding the inclemency of the weather on Tuesday, a respectable number of ministering brethren and delegates assembled on the evening of that day and organized the Council by appointing Br. MACE, Moderator, and Br. THOMPSON and BURSLEY, Clerks. Wednesday was also somewhat rainy. Before noon, however, the attendance of all concerned became full—quite too full indeed for the comfort of the people or the convenience of the generous friends to whose hospitality we were indebted for accommodations. After attending to business in Council, public exercises were had at the meeting-house. Br. MURRAY of Norway preached an interesting discourse from Jude, 16th verse. The house was crowded with people. In the afternoon the people again repaired to the house of worship, and listened with attention to a sermon by Br. BATES of Turner, from Heb. xi. 1, 2. After meeting, the members of the Council returned to the Hall and spent an hour or two in the transaction of business. At five Br. FOLSON of Freeport delivered a sermon, portraying in glowing terms the importance of faith in the promises of God, as illustrated in the case of Abraham's offering up Isaac.

On Thursday the weather was pleasant. At the usual hour the people in immense numbers assembled at the meeting-house to listen to a sermon from Rev. JAMES HALL, A. M. Preceptor of Anson Academy, who on the day previous received the fellowship of the Convention. The house was much too small to admit all the people within doors, and a large proportion were obliged to remain about the house. Mr. Hall's sermon, though delivered with much unassuming modesty and in a simple and neat style, was listened to with fixed and almost breathless attention throughout. He took for his subject the oft repeated passage of David, "The wicked shall be turned into hell, and all the nations that forget God." In preparing the way to his subject he employed some Hebrew criticisms—of which language, as well as the Greek, he is a perfect master—observing that the verse, being Hebrew poetry, consisted of two hemistichs, the latter line being but a repetition of the idea expressed in the former. That the denunciation related to individuals, was doubtful: the most probable application of the passage was to nations, as such. He also made some remarks on the original word rendered "turned"—"turned into hell"; observing that it signified "forced"—or to be driven against one's will. Hell (Sheol) he contended "is neither the grave nor a place of punishment hereafter; but simply that unseen, hidden state whence all go at death,—a state of darkness and concealment which the resurrection shall dispel."

Many of his remarks on the passage were new, and we believe very correct. Mr. Hall has been a celebrated Preceptor of Academies in Maine for twenty years or more. He is a Scotchman by birth, and was educated at Edinburgh University. We regard him as a second WALTER BALFOUR, between whom and Mr. HALL there has for many years existed an enduring friendship. Until within a few months Mr. H. has continued to be, what Mr. B. for many years was, a Baptist. Both now have obtained their spiritual liberty, and, though approaching three score years and ten, we trust they may continue yet many years, to do a noble work in enlightening and reforming their fellow men. Mr. H. is determined to improve the residue of his years in a fearless defence of the truth as it is in Jesus. We hope the public will hear from him before long through the press. He has promised the Editor a Sermon for publication in the "Christian Preacher"; and expressed a willingness to commit to press a series of Lectures, (five in number) lately prepared, on several passages regarded by Unitarians as the most opposed to Universalism. Those who have heard the Lectures, have described them to us, as an unusually learned and masterly production. We shall say more on this subject hereafter.

In the afternoon Br. THOMPSON was installed as Pastor of the First Universalist Society in Farmington, and Br. WELLINGTON ordained as an Evangelist. The sermon was preached by Br. BRIMBLECOM of Westbrook. The Congregation being too large to find room in the meeting house, another meeting was held in a large school house near by which was also filled to overflowing. To this audience Br. STETSON of Buckfield preached a sermon. Owing to other engagements, we were not able to enjoy the pleasure of hearing either of these brethren; but their discourses have been represented to us as very profitable and acceptable.

Twenty-two ministering brethren and a large number of lay Delegates were present in Council, the business of which was transacted with harmony. Six ministers were added to the Convention—three by letters of Fellowship—viz. Brs. Hall, Wellington and Folsom, and three by License, viz.—Br. Montgomery, Fobes & Fulmer. The order taken on the subject of the Westbrook Seminary will be noticed in the Minutes. We hope now something solid will be done to put this desirable institution in operation. It was stated two to the Convention by Br. Brimblecom that if five thousand dollars can be raised by subscription, there remains no doubt that the Legislature, seeing it is determined to give other institutions, will make a liberal endowment to the Westbrook Seminary. Forms of subscription have been printed, and we trust will be filled up without begging or entreaty. Portland and Westbrook have already set a liberal example in subscribing, and we hope our friends elsewhere will pattern after their liberality.

Several ministering brethren from out of the state were confidently expected at the Convention; but were prevented by circumstances beyond their control. The absence, too, of our worthy Brother FROST of Dexter, who has always been with us, was universally regretted.

### CURIOUS CIRCULAR.

This is an age of new inventions we must confess. A curious thing has lately met our eyes, in the form of an orthodox Circular, got up in New York where Fulton invented steam power and where Redheffer did not invent the perpetual motion. It is addressed to "Clergymen and other friends to the cause of true religion," containing a call for accounts of Universalists converted from a belief in "the grace of God that brought salvation to all men" to a belief in the wrath of God that bringeth endless misery on ninety nine hundredths of the human race. The writer, one Nathl Dwight of Utica, wishes to publish a volume of recantations, in the expectation that such a book will do more towards inducing other Universalists to abandon their present views, than any thing which could be found in the bible or advanced in orthodox sermons. Among the curiosities, it is mentioned as one essential requisite of the stories advertised for, that those whose cases are mentioned should confess they never believed the doctrine. Mr. D. can find enough of such stories at a trifling expense. As an offset we agree to furnish him with two accounts of the conversion of Unitarian church members and ministers to Universalism, for every genuine case he can scrape up on the other side. Look out, friendly reader, the scavenger is out with his drag net, and will gather up all the slanders which money can command.

### "ANECDOTE OF UNIVERSALISM."

The Christian (Baptist) Watchman tells an anecdote, as we learn from Dr. Ely's Philadelphiaian, about three men, select men of a town in the interior of Massachusetts, two of whom were Universalists, and the other an orthodox churchman—a man of great piety and excellence, as of course he must be, being orthodox. One day, as they were about retiring from office, the duties of which they had performed with great harmony and to the satisfaction of the people, the orthodox man inquired of the other two if they believed they should be happy after death. The reply being yes, he silenced them entirely and brought up overwhelming confusion over them by asking them why they did not take pills and kill themselves! This is a wonderful story, with a remarkable point. We suppose the orthodox man, who would not allow that his hopes of happiness after death were weaker than those of the Universalists, would receive it as an act of great kindness and mercy if some one would waylay him on the road and murder him. And could he say that the murderer would be guilty of a criminal act, thus compassionately to send his soul to heaven?

### ANOTHER CONVERSION IN THE MINISTRY.

We learn by a communication in the last Trumpet from Br. T. F. King of Portsmouth, that the Universalist have a new acquisition in the Conversion of a Methodist minister in New Hampshire to the true faith. His name is John Reynolds, who has been preaching for the year past on the circuit embracing Hopkinton and vicinity. He lately called on Br. King disclosed his views, and after tendering his resignation of membership in the Methodist church to his Presiding Elder, preached for the first time the doctrine of Universal salvation in Br. K.'s church. He is described as an excellent and able man, and is thought to be a valuable acquisition to our cause. Our ranks are filling up fast with the best portion of the Unitarian ministry.

### NEW PUBLICATION.

We have received an Address delivered before the Camden Equal Rights Society, a Lyceum in that town, on the 16th of May last, by Br. JAMES W. HOSKINS.

of Camden. It will be hardly necessary for us to say to our readers, after the announcement of the author's name, that this is a pamphlet worth reading and preserving. He never writes without instructing and edifying his readers. In this address we find some of the best principles in social, religious, literary and political matters laid down and applied. We wish it an extensive circulation. The idea that knowledge belongs to professional men, concealed under the guise of pretended mystery, finds no advocate in Br. Hoskins.

### NEW SOCIETIES.

A Society of Universalists has just been formed in Exeter, N. H. A lot of land has been purchased and preparations made for the erection of meeting house without delay.

We understand that the Universalists in New Castle and Nobleboro', Me. contemplate forming a society soon. We trust they will do so.

A Universalist Society has been recently organized in Fayston, Vt.

### NEW MEETING-HOUSE.

A Meeting-house, erected almost exclusively by Universalists, was reared without accident in Dover, Me. on Wednesday the 22d ult. It is a large and handsome structure.

A meeting house, principally owned by Universalists, has been erected in New Fane, Vt.

### MINUTES.

OF THE PROCEEDINGS OF THE MAINE CONVENTION OF UNIVERSALISTS.

Farmington Falls, June 28, 1831.

The Maine Convention of Universalists assembled this evening at the Hall of B. Sampson and after joining in prayer with Br. Geo. Bates, proceeded to organize the Council by choosing

1. Br. F. MACE, Moderator.
2. Z. THOMPSON, Secretary.
3. B. BURSLEY, Asst. Secretary.
4. Chose Brs. Z. Thompson, J. Russ, J. Butterfield, B. B. Murray and A. St. Clair, a Committee to make arrangements for the public services.

5. Chose Brs. Stetson, Craggin, and Woodman a Committee to make out and report a list of Delegates present.

6. Voted to invite Rev. James Hall to take seat with this Council during its deliberations.

7. Voted to adjourn until eight o'clock to-morrow morning.

Wednesday Morning 8 o'clock.

Met agreeably to adjournment and united in prayer with Br. Geo. Campbell.

8. A request was made that the Fellowship of the Convention be extended to the Rev. James Hall, A. M. who has recently renounced the doctrine of endless misery and embraced that of universal reconciliation.

9. Br. Hall was accordingly received into fellowship of this body with joyful emotions.

10. Chose Brs. Bates, Richards, St. Clair, Drew and Campbell a Committee to report a Resolve touching the relation in which this body stands to the "General Convention of Universalists for the New England States and others."

11. Voted to adjourn until 7 o'clock, P. M. Met according to adjournment.

12. Chose Br. Z. Thompson Standing Clerk.

13. Voted, that the Standing Clerk, just chosen, carefully and correctly record the proceedings and doings of this body at its last session, as by mistake, no such officer was chosen on that occasion.

14. Chose Brs. Stetson, Murray and Folsom a special Committee on Fellowship and Discipline.

15. Chose Brs. Hoskins, Drew and Bates a Committee to attend to the calls of Societies for ministers, advice, &c.

16. Chose Brs. Murray, Hoskins and Hon. C. Holland a Committee to examine a copy of a Catechism for Sunday Schools recently prepared by Br. S. Brimblecom.

17. Voted, to adjourn until eight o'clock Thursday morning.

Thursday Morning, 8 o'clock.

Met agreeably to adjournment and united in prayer with Br. A. A. Richards.

18. Chose Brs. D. Read, Lewiston; W. A. Drew, Augusta; S. Brimblecom, Westbrook; Hon. C. Holland, Canton; Doct. J. Prescott, Searsport, a Committee to report resolutions respecting the Westbrook Seminary.

19. The Committee on the relation between this body and the General Convention, made the following Report which was accepted:—

The Committee to whom was referred the subject of the relation subsisting between the Maine Convention of Universalists, and the General Convention of Universalists of the New England States and others, having attended to the duty assigned them, beg leave to Report the following Resolve:—

Whereas the General Convention at its last Session appointed a Committee to meet with us at this session for the purpose of ascertaining what relation subsists between the two Conventions; and whereas the Maine Convention has declared itself to be an independent body but in fellowship with the General Convention; therefore,

Resolved, That as the Ministers composing the Maine Convention are desirous of preserving the greatest harmony and christian feeling with the General Convention, and all other Conventions and Associations of Universalists in the United States, we hereby affectionately assure them of our perfect Fellowship and christian union; but we still consider this Convention a distinct and independent religious body, having a right to transact its own business without the intervention of any other religious body whatever: And in whatever will serve to promote the interests of the cause of truth and righteousness, we assure them of our co-operation.

Geo. BATES,  
A. A. RICHARDS,  
A. ST. CLAIR,  
W. A. DREW,  
Geo. CAMPBELL,

Committee.

We offer the above resolve in consideration of having arrived at a time when "our situation is such as that convenience and interest can be better secured in entire independency."

20. The Committee on the Sunday School Catechism reported as follows, which was accepted:

Brethren,—Your Committee appointed to examine the Catechism by S. Brimblecom having briefly examined it, have thought proper to report in favor of its publication. We think it well calculated to answer the object for which it was designed, viz. for the benefit of children. We do not recommend this work because we disapprove of the two similar productions which are now in use, from Brs. S. R. Smith, and W. I. Reese, but because we think it has one advantage over them on account of its simplicity. This work is now partly in original manuscript, and partly selected.

21. The Committee on Discipline chosen at the last session of this body introduced the following resolution with respect to Rev. J. B. Dods which was accepted: Whereas John B. Dods late of Union in this State, has declared himself independent of the jurisdiction of the Maine Convention of Universalists, and withdrawn from its fellowship, therefore,

Resolved, That said John B. Dods is no longer in fellowship with this Convention, and this we state for the information of the Universalist public.

22. The Committee on Fellowship and Ordination reported as follows, viz. 1st, in favor of conferring Ordination on Br. E. Wellington; 2d, of installing Br. Z. Thompson as pastor over the Society in this place, and 3d, in favor of granting Letters of Fellowship and License to preach to Brs. G. W. Montgomery, J. K. Fulmer and K. D. Fobes. This report was accepted.

23. Voted, that the Standing Clerk be a Committee to transmit to the Committee of the General Convention, the views of this body on the relation which it bears to that.

24. The Committee on the Westbrook Seminary introduced the following preamble and resolutions which were accepted.

Whereas the Legislature of the State of Maine has incorporated a Literary Institution, to be located in Westbrook, about two miles from Portland, under the title of the "Westbrook Seminary;" and satisfactory assurances are given that it shall be conducted without sectarian influence; and whereas such an institution, so conducted, is a desideratum to many candid minds of all parties, to Universalists not less than to others; and whereas the design originated among our brethren; therefore

Resolved, 1. That this Convention approve the plan of the contemplated "Seminary," and earnestly recommends it to the attention of Universalists throughout the State, and enjoins upon them not to be backward in aiding and fostering the said institution.

2. That we recommend four measures for procuring the necessary funds; 1, by circulating the printed subscription papers which the Trustees have prepared for the purpose; 2, by contributions in our Societies; 3, by obtaining donations from the public spirited; and 4, by soliciting an endowment from the State, to place this "Seminary" on an equal footing with others which have enjoyed its fostering care.

And 3. That Br. Samuel Brimblecom and Br. Wm. A. Drew, be a Committee to address our brethren on the subject as occasion may require, in behalf of this Convention.

DAN READ, Chairman.

Adjourned till four o'clock, P. M.

Met agreeably to adjournment.

25. Voted, that Br. Folsom prepare the Minutes of this Convention and accompanied with a Circular Letter, transmit them for publication in the Christian Intelligencer.

26. Voted, to adjourn to meet in Buckfield on the last Wednesday and Thursday in June 1832.

### ORDER OF EXERCISES.

Wednesday Morning.—Prayer by Br. A. A. Folsom; Sermon by Br. B. B. Murray; Prayer by Br. G. Campbell.

Afternoon.—Prayer by Br. S. Stetson; Sermon by Br. G. Bates; Prayer by Br. E. Wellington.

Evening.—Prayer by Br. A. St. Clair; Sermon by Br. A. A. Folsom; Prayer by Br. S. Brimblecom.

Thursday Morning.—Prayer by Br. J. Hall; Sermon by Br. J. Hall; Prayer by Br. J. Woodman.

Afternoon.—Ordination of Br. E. Wellington, and Installation of Br. Z. Thompson; Introductory Prayer by Br. J. W. Hoskins; Installation Sermon by Br. S. Brimblecom; Ordaining and Installing Prayer by Br. G. Bates; Charge and Delivering of the Scriptures by Br. F. MACE; Right Hand of Fellowship by Br. B. B. Murray; Address to the Congregation by Br. F. MACE.

Thursday Afternoon, at the school-house. Prayer by Br. J. Hall; Sermon by Br. S. Stetson; Prayer by Br. T. Dolloff.

F. MACE, Moderator.  
Z. THOMPSON, Secretary.

### CIRCULAR.

The Ministers and Delegates of the Maine Convention of Universalists, to those who "have obtained like precious faith with us, through the righteousness of God the Father, and our Lord and Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord: According as his divine power hath given unto us all things that pertain unto life, and godliness through the knowledge of Him that hath called us to glory, and virtue."

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Brethren and Friends, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life;" "That which we have seen, and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." "And these things write we unto you, that your joy may be filled."

We are enabled to declare from the information we have received from various parts of our State, that the glorious doctrine of universal grace, and salvation in flourishing, and spreading in a degree heretofore unparalleled. The news also received from other States is indeed like "cold water to a thirsty soul." On every hand we behold the rapid increase of the pure, and benovolent principles of christianity.

The spirit of free inquiry is abroad in our land, and many have come to the conclusion that they will search the Scriptures of eternal life, and see if these things which have for years been inculcated as truth can be found within the lids of the Sacred Book.

We are constrained to believe that the field is almost white for the harvest, and that the time is not far distant when the temple of superstition, and fanaticism, shall be demolished so that one stone shall not be left upon another.

In consideration of what has been done to enhance the measure of human happiness, may all the believers in that "gospel preached before unto Abraham, (that in his seed all the nations of the earth should be blessed)" be more devoted to the heavenly cause in which they have hitherto been engaged.

May their incessant prayer be, that He whose right it is to rule, would speedily "turn and overturn" until every particle of error, and delusion should be obliterated from within the precincts of this our happy country, and until man shall have no more occasion to say to his "brother or neighbor, know the Lord; for all shall know him from the least even unto the greatest."

Above all things—"hold fast the profession of your faith without wavering," for it is your consolation to be assured that "He is faithful that hath promised."

Let all your contemplations touching the matchless perfectness of the immutable Jehovah be characterized with candor, and moderation.

If your meditations on the character and government of God are sincere and earnest you may indulge the greatest assurance of having your anxious desires and prayers answered by a copious effusion of divine love, and felicity. You will be made to taste of the goodness of God, and have an antepast of those joys which are reserved for the future, and eternal comfort, and blessedness of the whole human race.

Being credibly informed that a feast of fat things are prepared for all people may be in the spirit of true holiness extend our faith, and open the bright receptacle of our aspiring hopes, that our souls may be strengthened, and invigorated by a participation of that "bread which cometh down from heaven."

May we not confine our thoughts to things of an earthly nature which can afford but momentary pleasure; but let us look forward to more substantial enjoyments.

Let us anticipate with heart felt gratitude that desirable epoch of futurity when the "Lord of Hosts will destroy the covering that is cast over all people, and the veil that is spread over all nations; When he will swallow up death in victory, and wipe away tears from off all faces."

By our contemplations on that grand and interesting scene, when the "ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads," when "they shall obtain joy and gladness; and sorrow, and sighing shall flee away;" let us by the concentration of all our energies endeavor to "press toward the mark, for the prize of the high calling of God in Christ Jesus; forgetting those things which are behind, and reaching forth unto those things which are before."

In all things, may we shew ourselves to be "patterns in good works: in doctrine, shewing uncorruptness, gravity, sincerity, and sound speech that cannot be condemned; that he that is of a contrary part may be ashamed, having no evil thing to say of us."

May we permit our light to shine before men that others by seeing our good works may be induced to embrace the heavenly doctrine of universal salvation, and with us be made to rejoice in consideration of that blissful era, when all the "redeemed possession" shall with one voice re-echo that sublime declaration of the Psalmist: "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in."

Finally Brethren and Friends,

"Forsake not the assembling of yourselves together;" but may you steadily, and joyfully repair to the temple of the Most High, and there pour forth your devout supplication, intercessions, and thanksgivings before the accessible throne of God's grace in behalf of your fellow men; knowing that such a course will be good and acceptable in the sight of your heavenly Father "who will have all men to be saved, and come unto the knowledge of the truth."



Be inspired to perform the various duties of your holy religion not only from the knowledge of the fact that 'whatsoever a man soweth, that shall he also reap,' but likewise from the consideration that the God and Father of the spirits of all flesh has predestined us to happiness and called us to glory and virtue, and therefore requires that we 'do justly, love mercy, and walk humbly before him.'

May you obey his righteous commands, be resigned to his holy providences, and at last be received into the high habitation of immortal glory there to dwell in his divine presence where is fulness of joy; and at his right hand where there are pleasures for evermore.

This may God Almighty grant for the sake of him who 'gave himself a ransom for all to be testified in due time.'

AMEN.

Per Order A. A. FOLSON

ORIGINAL COMMUNICATIONS

[For the Christian Intelligencer.]  
DISCUTTING DOUGLES.  
NO. 2.

Of all the vices to which men are addicted, intemperance is one the most destructive to the mind, the most pernicious in its effects upon individuals, families, societies and communities. I wish the reader to pause, reflect, look around him, and consider—how many towering intellects have been wrecked and prostrated, how much disease has been generated, how many premature deaths have been caused; how many crimes have been committed, how many families have been made wretched; how many widows have mourned in deep grief and woe; and how many orphans bereft, have been cast out upon a cold world's charities—all by the means of the evil use of this deadly poison, dissipated spirit!

What a vast sum of wretchedness would have been prevented in our land, had this poison never been used! It is strange, it is passing strange that this vice has prevailed so far and wide—that rational and intelligent beings—that great and noble minds, have been so easily duped, degraded, and defiled!

But the insidious foe practices all the arts of the arch Tempter and Deceiver. He first makes his intended victim believe that a moderate use of the delicious poison is cheering, nourishing, strengthening and healthful. This done, the foe is well prepared to go onward in his work of destruction and death. While he is producing a temporary exhilaration of the spirits, and yielding unnatural strength and a pleasurable wildness, he is sapping the very foundations of the physical, intellectual, and moral man. Yes: the skilled physician will tell you, that in the incipient stages he is undermining the constitution, insensibly stealing away the senses and faculties, and blunting and mellowing the moral preceptions and sensibilities. And thus he goes on from one stage to another, deceiving, blinding, and straying, until his victim is a confirmed drunkard, without being sensible of it himself—*enslaved, prostrated and ruined*—while he is not sensible himself but that he is free, virtuous and elevated.

Could those who use ardent spirits be taught to know its destructive and appalling influence upon the mind and body, they would no sooner use it than they would mercury or aqua-fortis. Every portion of it that is poured into the stomach, exerts a destroying influence upon the nervous system, especially upon the brain. Within a short time I have read seven or eight cases of dissection of cypers, where it was discovered that the influence of alcohol, that part of the brain where the nerves centre had hardened and become callous so as to destroy the action and functions of the whole system. In these cases before their deaths, their minds had been gradually growing more and more wretched and weak until they were at length reduced to a state of the most miserable imbecility imaginable. And most of these were not recorded in open, confirmed drunkards, but regular and gradually growing dram-drinkers.—How such facts are appalling! And they are tremendous admonitions and warnings, to all rum drinkers!

I have already adverted to the fact that temperate persons generally become without being sensible of it themselves. This I know to be true in many cases that have come under my own observation. I have known persons who are habitual tipplers, who expressed in their lips, their noses, their cheeks, and their palized hands, and who were not unrequently seen openly disguised with the intoxicating draught, to rank themselves amongst the temperate users of spirit to press their sorrow and regret at the inoperative habits of some of their neighbors and friends and to sarcastically say to old water men "as they termed them when we get so that we can't use rum temperately as not abusing it, then we swear off entirely and join a temperance society." O the dangerous blindness of such persons! How pitiable and deplorable their insensibility! How awful the enchantment by which they are bound!

I believe that every thing that possibly can be done should be, to awaken the sleeping community to a lively consideration of this subject. How much does intoxication and intemperate habits disqualify for all rational and rational enjoyment, and for every pious action, and how much do such habits enslave and debase the mind! The word of God informs us that no drunkard, as such, can inherit the kingdom of God.

G. C.

On visiting this office yesterday, to inspect the proof sheets, the Editor found the following article in type, it having been directed to the publishers in Gardner. As some statements contained in it reflect severely upon the conduct and character of an individual of whom the Editor never heard before, he considers it a duty due to himself to say, that he must disclaim for himself all responsibility involved in the publication of the article. The writer's name is left with us, and we consider him responsible. He is a friend whom we very highly respect, and cannot believe he would state what he is not prepared to prove if necessary.

[For the Christian Intelligencer.]

Mr. Editor,—For some time past there has been in this place a young student from Bowdoin College by the name of Beech who has made it his principle business to creep into houses, and talk with the women while their husbands were absent. He has entered the dwellings of those who believe in the doctrine of universal Salvation and exerted himself to the utmost in the attempt to produce a decided opposition in the minds of the women to the sentiments of their husbands. So conscious is the fellow of his own misconduct, that he has never been known to enter a house occupied by a Universalist, when the man of the house was at home, nor to be found in the house when the man was near home.

I have been informed, that he scarcely ever visits a Universalist family without first apologizing for his impudence by saying he had mistaken the house—he thought it some good orthodox castle.

He is working hard to produce a revival and to accomplish this end, he is warning the people against attending the Universalist meeting.

The reception, however, which he has met with in many cases, has been such as he actually deserved. He has been ordered to leave the town, as I have been credibly informed, by a very respectable member of that society to which he pretends to belong.

Now, Mr. Editor, I wish to inquire through the medium of your paper, who this Beech is? Where from? and what is his character?

It has been alleged, that his reputation is not good. These things are not according to the spirit of that gospel which enforces the divine precept, 'Do unto others as ye would that they should do unto you.' In behalf of the Universalists in the town of Freeport, I feel authorized to say from familiar acquaintance that they are a kind, friendly and hospitable people, that their morals are good, and their number respectable. And furthermore I think that I should speak the sentiments of their hearts if I should say, they were totally averse to all the secret and hypocritical machinations put in open action to frighten the weak, and drive the ignorant to a profession of faith that is unreasonable, unscriptural and God dishonoring. Yours &c. FREEPORT.

[For the Christian Intelligencer.]

## ANECDOTE.

Mr. Guiry, some years since, in his exposure of Episcopacy, stated that Bishop Asbury said that he and Wesley were like Pompey and Cesar; Pompey would have no equal and Cesar no superior. That Wesley wrote letters against the American Revolution and offered to raise a royal regiment of Methodist to quell the rebels. That Asbury, in consequence of his opposition to the American cause, rendered himself so obnoxious to the patriots of that time, as to consider it prudent to remain hid for several weeks in Mr. White's garret in Baltimore. That the Methodist ministers are the legislators of the Methodists;—that the government is an aristocracy;—that when Mr. Wesley ordained Coke, his brother Charles made the following verse:

"Bishops how easy they are made  
By men's caprice or whim;  
Wesley his hands on Coke has laid,  
But who laid hands on him?"

And that when Coke ordained Asbury he composed the following lines:

"A Roman Emperor 'tis said,  
His favorite horse a colt made;  
But Coke brings greater things to pass,  
He made a bishop of an ass."

CINCINNATUS.

[For the Christian Intelligencer.]

## ANECDOTE.

A short time since, a preacher of Universal Salvation, while journeying to attend his appointment at a distance, happened in company with a preacher of Orthodox faith, and was accosted with the following interrogatory:—Friend, where are you travelling? To attend a meeting. But why do you preach and labor to travel so great a distance, if, indeed, your doctrine be true? Why, I labor to preach it because it is true. What do you expect to accomplish by traveling so far to-day to preach? I expect to destroy the devil. Po, but how do you expect to accomplish that? I shall let forth upon him the Lion of the tribe of Judah and he will despatch him at once, agreeable to Heb. ii. 14—18, and then what will become of your notions and sentiments? The Unitarian found himself in trouble and immediately avoided the subject.

Query. What would the Orthodox do if the devil should be destroyed?

THEODORET.

Benjamin Knowler, President of the Albany Farmer's Bank, was robbed one night last week, while asleep on board one of the North River steamboats. His pocket-book, which was taken, contained a draft for \$300 on one of the Hartford Banks, and about \$20 in small bills.

There is a man living in Fairfield, Ct. named Abel Hubbard, who celebrated his one hundred and third birth day, on the tenth of June.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 9, 1831.

ANNIVERSARY CELEBRATION. The Anniversary of American Independence was observed with much spirit in this town. There was a procession with a military escort which attended an oration pronounced by Capt. A. Small, and afterward to the number of one hundred and upwards, partook of a sumptuous repast prepared by Mr. Stevens, of the Gardiner Hotel. Another company of about fifty rode a few miles from the village to the public house of Mr. Perkins, who provided a splendid dinner, to which it is said, full justice was done.—Another party of young gentlemen and ladies took an excursion down river a few miles in a vessel.—Punch, wine and toasts, in the usual quantities for such occasions, were put in requisition by each company. At the usual intervals there were salutes fired and the bells rattled their tongues most joyfully. The day was as fine as ever was spread over the earth, and all faces looked happy and joyous, and no accident occurred to mar in the least the festivities of the day.

## LATEST FROM ENGLAND.

The ship Meridian arrived at New-York on Wednesday, bringing Liverpool dates to the 27th and London to the 25th inclusive.

LONDON, May 25.—The votes for the reform bill stand 385 for, and 251 against it, majority 134. It is probable that this majority is underrated, as the Courier classes as Anti-reformers, all those whose votes are in any way doubtful.

Poland.—The Morning Chronicle of 24th May says, that the report of an important victory having been obtained by the Poles, is far from being confirmed. The Warsaw Journals, say vaguely, that Gen. Skrzynecki had obtained an important advantage.

Field Marshal Diebitsch's official reports to the close of April, had been received and published at St. Petersburg. They are in no wise of a discouraging nature for the Russians.

During the time that Gen. Dwernicki was in Volynia, insurrections had broken out in different places, which threatened to interrupt the communications, when lately a body of about 5000 insurgents was surprised by some pulks of Cossacks, and dispersed. The Chiefs of the insurrection fell on this occasion into the hands of the Russians; by which the insurrection was stifled at its commencement.

Vienna, May 11.—The reverses of the brave Cvernecki excite more and more public attention in this city. Many private subscriptions are made for the poor Poles, who will be obliged to make a long and fatiguing journey, destitute of all resources. In almost all the great circle ladies have collected for them. It has been reported to-day that the Emperor was disposed to restore General Dwernicki and all his soldier to liberty, on condition that the Polish General-in-Chief should return an equal number of Russian prisoners, both officers and privates. It is said that an Austrian agent was dispatched for this purpose to Warsaw yesterday evening.

A Hamburgh paper of May 20th states, that the Austrian government has refused to allow Gen. Dwernicki to return to Warsaw. Dwernicki has protested against this conduct.

General Rudiger having learned that Dwernicki's corps had laid down their arms, left his position at Kolodno, and proceeded by way of Pozzajow to Radzivilow, where he arrived on the 5th of May, with his corps, which is to march to the Bug, to co-operate with the detachment of Gen. Rosen, who now commands in the second line, and has to secure the country between Bzese, Laboure, and Woldimierz.

The London Globe says: "We have seen letters from Berlin of the 14th, which state, that the Poles confess that they have but faint hopes of success against the Russians."

Belgium.—The arrival of Lord Ponsonby is awaited at Brussels, with anxiety. Should he be the bearer of Prince Leopold's acceptance, accompanied with reasonable terms, not a shadow of doubt remains of his Royal Highness being elected; not by a majority only, but by almost universal acclamation.

The opposition, that is to say, the Republicans and ultra-Catholics, tried their strength at the election of the officers of Congress. By a singular coincidence, the numbers on the five different individuals varied from 32 to 34. This is considered as a criterion of their force.

Rotterdam papers of the 21st, state that no fresh disturbances had broken out at Antwerp, and parties appeared disposed to wait the result of negotiations pending between the different Powers respecting the situation of Holland and Belgium. It is again said that Austria, at least, is decidedly adverse to the separation of Belgium from Holland, on the ground that that separation would inevitably lead to the junction of Belgium with France, and thus give the latter an undue weight in the balance of power.

Description of the Night Blooming Cereus, lately blooming in the green house of Mr. Pepper, in Philadelphia. There, was, on one evening, a magnificent display of eight flowers of Night Blooming Cereus, viz: five on one plant, two on another, and one on a third. The corolla was full six inches in diameter, with twenty stamina, surrounded one pistillum.—The inside of the calyx is a splendid yellow or bright sulphur color; the petals of the purest white, numerous, lancet-shaped, disposed in several rows, in a beautiful rosaceous form. The flower diffuses a slight pleasant odour.

Fayetteville. The specie and other property of the United States Branch Bank at Fayetteville, was found after the late destructive fire in that place uninjured, having been preserved in the vault.—The amount of specie there was \$17,000. Letters from Fayetteville state that the aggregate loss of property is not so great as at first represented. The extent of suffering, however, has not been at all exaggerated.

The amount of subscriptions in aid of the sufferers by the late fire has been very great in different sections of the country. A collection was taken at fourteen churches in Salem, which amounted to \$997.69. In Springfield, \$380.40 were subscribed. In Charleston \$4,350. From all the wards in Boston except two, \$7,951 were obtained. The committee for the city of Philadelphia have transmitted \$9,500 for the relief of the sufferers. In the first ward of the city of New York, \$4,000 were subscribed on Thursday evening. There are many other places which have liberally contributed to alleviate the sufferings of their fellow men. In addition to the money, large lots of clothing, provisions, &c. have been forwarded to Fayetteville.

The writer of an article on Poland in the last number of the American Quarterly Review, predicts that the issue of the struggle of this gallant people, will be unfortunate, and that they will be compelled to submit to the continuance, if not the perpetuity of their servitude. He even believes, that "the nation of the Poles, seems destined to a fall, from which there will be to them no further resurrection—that Polish nationality will be entirely subverted," and the kingdom merged in the consolidated Russian empire." We confess that we have better hopes.—They contend surely against fearful odds, but they have the right on their side; and they have been thus far aided by circumstances, and have been upon the whole, greatly successful. The reviewer cites an appalling example of the ruin of a realm. In the place of many of the old Polish cities (says the writer) it is said that dense forests have now sprung up; that the traveller, as he makes his way through their terminable shades, finds the pavements of streets and the relics of deserted towns in the midst of a lifeless solitude.—Albany Argus.

Insurrection in Turkey.—The Pasha of Alabama, the chief of the revolt keeps the Grand Viser blockaded at Monastir in Rometia. On the other hand the insurgents of Bulgaria are masters of Sophia, the capital of a Pachaic. After a few further successes they may reach the borders of Constantinople. The Divan is deliberating and taking serious measures; the Sultan is urging on with ardor the organization of his army, and is sending reinforcements to his Generals with all speed.

Liverpool papers to the 24th of May have been received at Boston, and Belfast papers to the same date at New York. An extensive insurrection has broken out in the Turkish dominions.

The king of France had commenced his tour through his kingdom.

There had been an affray at Antwerp, which caused much alarm.

Hostilities had recommenced between the Belgians and the Dutch. In a skirmish, the Belgians took between two and three hundred of the latter prisoners.

The Polish government have ordered a new levy of 40,000 men to be completed, and so great is the enthusiasm, that according to the last accounts, only a few days would intervene between the promulgation and the fulfillment of the order.

Extract of a letter dated Leipsic, May 9th.—"In the Russian army 30,000 soldiers are said to be affected by the cholera morbus Diebitsch's temporary retreat is ascribed to this. The Russian officers are very much dissatisfied. The army has lost 80,000 men since the beginning of the campaign. Symptoms of the cholera morbus have appeared here."

Affair at Antwerp.—The offence, such as it was, was given by the Dutch, in connecting a small fort, with the citadel, to which it is admitted to have belonged, by a bank or mound of earth on the 15th inst. A few boys planted the Belgic colors at the foot of the new works, which a corporal and four Dutch soldiers were sent to remove. A fracas was begun by the boys, when they and the troops on the ramparts were fired upon from the town, the fire was returned and two or three killed and others wounded. The Belgians are charged by the Dutch with numerous infractions of the armistice. Many of the inhabitants, in consequence of this state of things, were preparing to leave Antwerp.

Expected War in Hayti.—The Boston Transcript says, a letter received here, dated Port au Prince, June 12th, states that a French Frigate had lately arrived there from France, with Commissioners to finish a Treaty, the preliminaries of which had been signed in France, and which contained the ultimatum of the French Government. This has been at once rejected by the Haytian Government, in consequence of some stipulations being made in favor of French subjects residing at Hayti.

Upon this, the French Consul called a meeting of his countrymen, and directed them to close their concerns, and quit the country, with the least possible delay, which they were preparing to do, and it was feared hostilities would ensue.

These proceedings had almost entirely suspended business, American Provis-

ions were plenty, and prices low. Those who were receiving cargoes put them in store, it being impossible to make sales, and the produce of the country had become exceedingly scarce.

It is stated in a Delaware paper, that a gentleman in New Castle had commenced his wheat harvest on Saturday, the 19th ult. This is unusually early.

It is again stated in the New York papers that Mr. Monroe is very ill, and it is believed that he will not survive many days.

The United States Telegraph states that Mr. White has not accepted the War Department.

## APPOINTMENTS.

Rev. James Hall, Preceptor of Anson Academy, will preach in Bath in a week from next Sunday.

Br. Bates will preach in Bowdoinham, and the Editor in Wadsworth in a week from next Sunday.

Br. George Bates will preach in Wiscasset on the 21 Sunday, and in Wadsworth on the 31 Sunday in each month through the present season.

## MARRIED.

In Parkman, by Rev. A. A. Richards, Mr. David Wright and Miss Olive Harlow, all of Parkman.

In Turner, by Rev. C. Miller, Thomas L. Megquier, M. D. to Miss Mary Jane Call.

In New York, Mr. Edward C. Crary, of Liverpool, Eng. to Miss Cornelia L. Fulton, daughter of the late Robert Fulton.

## DIED.

In Guilford, on the 23d ult. Mrs. Julia, wife of Elias T. Aldrich, Esq. and daughter of Mr. Abel Monroe of Livermore. Mrs. A. was a woman of most amiable and excellent character, illustrating in her life the practical tenacity of the doctrine of universal grace.

In Thomaston, of consumption, Elizabeth Moody, wife of the publisher of the Register, aged 28.

In Poland, on the 16th June, Major JAMES JOHNSON, a revolutionary officer and pensioner, aged 96 years and 3 months.

He had long escaped the arrows of the king of terrors. He stood till all, or nearly all of his contemporaries in juvenile life had fallen! "He stood like the venerable oak on the bleak hill, from whence trees less durable, had been driven by the resistless storms." But death at length has brought him down. In justice to the memory of the venerable deceased, it may truly be said that he maintained a character conspicuous for patriotism. He had ever been a warm advocate for our civil and religious liberties. In addition to his patriotic virtues, he was honest, fair and true; amiable in his morals and was a friend and patron to liberal christianity. Having been endowed with a cheerful and amiable disposition, he formed an extensive circle of acquaintances, and in the interchange of social affections, engaged the friendship of all who knew him. Major Johnson, for a great number of years anterior to his death, was a firm believer in universal grace and salvation, through the merits of a crucified Saviour.—Comm.

## MARINE JOURNAL.

PORT OF GARDINER.

Thursday, June 30.—Arrived, sch's Three-Sisters, Philbrook, Salem; Jane, Dennett, New Haven; Osprey, Weymouth, Salem; sloop Hero, Gould, do.

Sailed, sch's Native, Carter, Boston; Don Quixote, Caldwell, Salem; Cicero, Baker, Fallmouth; Betsey, Jackson, Boston; sloop Leopol, Gibbs, Plymouth; Jane, Andrews, Nantucket; Favorite, Mansfield, Yarmouth; Alexander, Bennett, New Bedford.

Friday, July 1.—Arrived, sch'r Betsey & Polly, Baker, New Bedford.

Saturday, July 2.—Arrived, sloop Betsey, Framar, Sandwich.

Sunday, July 3.—Arrived, sch's Martha, Edwards, Boston; Polly, Baker, Yarmouth; Mary, Small, Providence; Wm. Barker, Marston, New Bedford; sloop Marion, Leach, Manchester; Eunice, Perry, Nantucket; Thomas, Darrow, Edgartown; Charles, Adams, Sandwich.

Sailed, brig Billow, Heddlett, Charleston, S. C.; sch'r Warrington, Wain, Boston; Almira, Whitford, Nantucket; Dorcas, Baker, Plymouth; Loiza, Kittfield, Weymouth; sloop Abigail, Swift, Sandwich.

Monday, July 4.—Arrived, sloop Trader, Burgess, Sandwich; Mechatie, Nye, do.

Sailed, sch's Olive Branch, Jones, Seimate; John & George, Jackson, do; sloop Nancy Harvey, Philiney, New Bedford.

Tuesday, June 5.—Arrived sch'r Camden, Avery, Boston; sloop Chancellor, Goodspeed, Nantucket; Georgiana, Hamlen, Fallmouth, Delight, Philiney, Sandwich.

## LIST OF LETTERS

Remaining in the Post Office Gardiner, Me. June 30, 1831.

John Boulton,	John Moore 2d,
Nicholas Booker,	Alonso S. Mason,
Charles Bennett,	John Morgan,
John Brown,	Franklin Muzzey,
George Bran,	Lucinda Mitchell,
Albert Barrows,	David McDonald,
Watson Baker,	David Neal,
Melvin O. Bradford,	Thomas Nelson,
Peter Clark,	Judith Noble,
Phineas Crandall,	Jeremiah Pote,
Larry Decker,	Zephiah Pierce,
James Dickman,	Seth Paine Jr.,
Elizabeth Daves,	John Rully,
Wm. A. Drew,	Jocia Stevens Jr.,
Phoebe Fick,	Parker Sheldon, 2,
Isaac Farrar, 2,	Sheldon & Dickman,
Hannah Goodwin,	Abram Smith,
Ebenezer Goodwin,	Wm. Sterrett,
Samuel Hinkley,	George W. Snow,
Rhoda Hooker,	Robert Trenchard,
Wm. Jones,	Abijah Usher Jr.,
Joshua Lord,	W. Whitcomb, 2,
D. L. Milikin, 18,	Calvin Wing,
Andrew Morse Jr. 2,	John Woodcock,
July 1, 1831.	SETH GAY, P. M.

## COPARTNERSHIP NOTICE.

THE copartnership heretofore existing under the firm of TARBELL & JEWETT was dissolved by mutual consent the first of July.

CHARLES TARBELL.  
THOMAS G. JEWETT.  
N. B. The business of the store will be settled and continued at the old stand near the Bank by  
CHARLES TARBELL,  
Gardiner, July 5, 1831. 27

## TO TURNERS.

WANTED to hire immediately, a Journeyman at the Wood Turning Business. None need apply unless they are good workmen. Inquire of  
WEBBER & JONES.  
Gardiner, July 7, 1831. 27

## WANTED.

1000 BUSHELS FLAX SEED, for which a fair price will be given.  
BENJ. SHAW.  
Gardiner, July 6, 1831. 27

Military and Dress making.  
H. & L. TABER respectfully informs the ladies of Gardiner, that they have commenced Military and Dress making a few doors below McLellan's tavern, and solicit their favor and patronage.  
Gardiner, July 6. 3w.

## L.O.S.T.

BETWEEN the Methodist Meeting-house and the Printing Office, a gold EAR-RING. The finder is requested to leave it at this office.

## SUMMER ARRANGEMENT.

THE Steam Boat WATERVILLE, Capt. Bryant, will run on the Kennebec as follows:  
Leaves Bath for Augusta Sunday P. M.  
Monday runs down and up the River;  
Tuesday " down;  
Wednesday runs up;  
Thursday " down and up;  
Friday " down and up;  
Saturday " down.



POETRY.

(From the New York American.)

THE ORPHAN GIRL.

OR, RECOLLECTIONS OF A MOTHER.

I have no mother!—for she died  
When I was very young;  
But her memory still around my heart,  
Like morning mists lay hung.

They tell me of angel form,  
That watched me while I slept,  
And of a soft and gentle hand,  
That wiped the tears I wept;

And that same hand that held my own,  
When I began to walk,  
And the joy that sparkled in her eyes  
When first I tried to talk—

For they say the mother's heart is pleased  
When infant charmes expand—  
I wonder if she thinks of me,  
In that bright, happy land;

For I know she is in heaven now—  
That holy place of rest—  
For she was always good to me,  
And the good alone are blest.

I remember, too, when I was ill,  
She kissed me how to spell;  
And the cheering, or the kiss she gave,  
I still remember well.

And I have some little books  
She taught me how to spell;  
And the cheering, or the kiss she gave,  
I still remember well.

And then she used to kneel with me,  
And teach me how to pray,  
And raise my little hands to heaven,  
And tell me what to say.

O, mother! mother! in my heart  
Thy image still shall be,  
And I will hope in heaven at last  
That I may meet with thee.

T. K. S.

MISCELLANY.

PATERNAL INSTRUCTION.

Paternus had but one son, whom he educated himself. As they were sitting together in the garden when the child was ten years old, Paternus thus addressed him: Though you now think yourself so happy because you have hold of my hand, you are in the hands, and under the tender care of a much greater Father and Friend that I am, whose love to you is far greater than mine, and from whom you receive such blessings as no mortal man could ever give.

That God whom you see me daily worship; whom I daily call upon to bless both you and me, and all mankind; whose wondrous acts are recorded in those Scriptures which you constantly read,—that God who created the heavens and the earth—who was the God of Abraham, Isaac and Jacob, whom Job blessed in the greatest afflictions; who delivered the Israelites out of the hands of the Egyptians; who was the protector of Joseph, Moses, and Daniel; who sent so many prophets into the world; who appointed his Son Jesus Christ to redeem mankind;—this God, who has done all these good things, who has created so many millions of men, with whom the spirit of the good will live and be happy forever,—this great God, the creator of worlds, of angels and men, is your Father and Friend.

I myself am not half the age of this shady oak, under which we sit; many of our fathers have sat under its boughs; we have all of us called it ours in our turn, though it stands and drops its masters as it drops its leaves.

You see my son, this large and wide firmament over our heads, where the sun and the moon, and all the stars appear in their turns. If you were to be carried to any of these bodies, at this vast distance from us, you would still discover others as much above you, as the stars which you see here are above the earth. Were you to go up or down, east or west, north or south, you would find the same height without any top, and the same depth without any bottom.

Yet, so great is God, that all these bodies added together are only as a grain of sand in his sight. But you are as much the care of this great God and Father of all worlds, and all spirits, as if he had no son but you, or there were no creature for him to love and protect but you alone. He numbers the hairs of your head, watches over you sleeping and waking, and has preserved you from a thousand dangers, unknown both to you and me.

Therefore, my child, fear, and worship, and love God. Your eyes indeed cannot yet see him, but all things which you see, are so many marks of his power, and presence, and he is nearer to you, than any thing which you can see.

Take him for your Lord, and Father, and Friend; look up unto him as the fountain and cause of all the good which you have received from me, and reverence me only as the bearer and minister of God's good things to you. He that blessed my father before I was born, will bless you when I am dead.

As you have been used to look to me in all your actions, and have been afraid to do any thing unless you first knew my will; so let it now be a rule of your life to look up to God in all your actions, to do every thing in his fear, and to abstain from every thing which is not according to his will.

Next to this, love mankind with such tenderness and affection, as you love yourself. Think how God loves all mankind, how merciful he is to them, how tender he is to them, how carefully he preserves them, and then strive to love the world as God loves it.

Do good, my son, first of all to those who most deserve it, but remember to do good to all. The greatest sinners receive daily instances of God's goodness towards them; he nourishes and preserves them, that they may repent and return to him; do you therefore imitate God, and think no one too bad to receive your relief and kindness, when you see that he wants it.

Let your dress be sober, clean, and modest; not to set off the beauty of your

person, but to declare the sobriety of your mind; that your outward garb may resemble the inward plainness and simplicity of your heart. For it is highly reasonable that you should be one man, and appear outwardly such as you are inwardly.

In meat and drink observe the rules of christian temperance and sobriety; consider your body only as the servant and minister of your soul; and only so nourish it, as it may best perform an humble and obedient service.

Love humility in all its instances; practice it in all its parts, for it is the noblest state of the soul of man; it will set your heart and affections right towards God, and fill you with whatever temper is tender and affectionate towards men.

Let every day therefore be a day of humility; condescend to all the weaknesses and infirmities of your fellow-creatures; cover their frailties; love their excellencies; encourage their virtues; relieve their wants; rejoice in their prosperity; compassionate their distress; receive their friendship; overlook their unkindness; forgive their malice; be a servant to servants; and condescend to do the lowest offices for the lowest of mankind.

It seems but the other day since I received from my dear father the same instructions which I am now leaving with you. And the God who gave me ears to hear, and a heart to receive, what my father enjoined on me, will, I hope, give you grace and love and follow the same instructions.

(From the Maine Working Men's Advocate.)

ABILITIES OF FEMALES.—No man needs a well informed wife more than a mechanic; yet it is a fact, that mechanics seem afraid of (what in times past was called) a literary lady; that is to say, a woman that could do more than read, write her name, and repeat half of the Multiplication Table. If it happens that a young woman has had some advantages to improve herself, and gained a little information, you may be sure to hear men of liberal education regret that she should unite herself to a mechanic; and the mechanics say that she is really too learned for them. It is a favorable symptom of modern times that the female character is more highly respected than formerly, both as to intellect and manners. The friend of sound morals and social improvement must desire to preserve and increase this sentiment. That females possess precisely the same natural abilities as the other sex, I am confident few persons will deny; there is not the least doubt of the fact, although many arguments might be brought forward to prove the contrary, one for instance, that they are more delicately formed, and that fine and delicate articles are always more frail. That this is true in regard to matter, I allow; but mind is another thing. That persons of feeble health and delicate constitutions possess the strongest minds, the most persevering dispositions, and the greatest powers of application, is a fact too well known to be doubted. If then we are not equal to man, it is not the fault of nature, but education. A gentleman of high reputation once observed, that the arm of the smith is strong because it is exerted much and that the mental faculties are improved in the same way by constant exercise.—Why then are not females educated to become agreeable companions and useful members of Society, not useless ornaments mere playthings of an hour. Is it that the lords of creation are afraid that if power was put into their hands, they would contend for superiority? Perhaps there are a few that would, and but a few, I trust.—We do not ask for more advantages than man, but we claim to have equal. We are pleased to lean upon the arm of him we love for support, but we do not wish to be obliged to do it. Some gentlemen seem to think it very pretty and romantic to have a woman weak and confiding; they like to consider themselves the majestic oak, and woman the tender ivy, clinging to them for support. They think it makes a woman appear masculine to stand erect in all her native dignity of character, and supported by her own powers of mind. I would ask such gentlemen, if when they are in need of a friend, when sickness and sorrow assails them, when oppressed with care and weighed down by misfortune, which they would then prefer, the tender fainting creature, who needs support herself, or one who will exert herself to the utmost; who will share their sorrows, participate in their joys, comfort them in their afflictions, attend to them in sickness with unwearied patience, making their interest her greatest care, their happiness her only pleasure. In the relation of mother, wife or sister, a woman of virtue and cultivated mind will impart happiness to every family. It has been said, that women of refinement and good morals have done more to correct the conduct of men—of young men particularly—and improve them, than all the lessons and maxims of the moral philosopher.

WIFE OF A MECHANIC.

MORAL REFLECTIONS.—The Editor of a Carolina paper, having just recovered from a severe sickness, commences with the following excellent moral reflections:

"After more than a month's prostration of mind and body by fever, it is with unfeigned delight that, under the influence of returning health, we find ourselves once more enabled to address our readers.

"He who, in making up his estimate of this life, shall omit to include a fair portion of sickness and disease—who shall fondly flatter himself that he is exempt from the ordinary casualties and afflictions of life—that health is to sit forever smiling on his

cheek, and that his hand is never to be arrested in its labors, will find, as he journeys onward, that his calculations are full of errors, that he has been drawing conclusions against nature and experience, and that he has aggravated the ordinary pains of sickness by adding to them much grievous disappointment. The truth is, and sooner or later it is one to which all must be reconciled, that the whole of the great human family are exposed to various diseases, from the operation and effects of which, very few, if any escape. There are exceptions to the rule, but they are so few as to be hardly worthy of notice. The aggregate of mankind are born to sickness as the sparks fly upwards. The infant at the breast—the youth in the heyday of life and animal spirits—the strong man whose frame is like a tower, are all equally in danger of an attack; and the latter, despite his strength, his muscle and his nerve, may be made more powerless and weak than even the sucking babe.

"There is yet a moral in sickness which perhaps few discover, and which but few of those who do ever stay to reflect on—it teaches us, above all things, to prize good health—and it shows us that scarcely anything is wanting to happiness but that inestimable blessing. In sickness how insignificant do all those little cares appear which are perpetually disturbing the current of our lives, when we have little else to think of—they seem beneath the operations of a wise man's thought—unworthy of an anxious hour. Health seems the only matter that can create anxiety—the only thing, the loss of which can really make a man a slave. We know not, until both are stricken down, the value of the sage's reflection, that a 'sound mind in a sound body, is to be prized above worldly wealth, and the evanescent breath of fame.'

CURE FOR THE FISTULA, &c.—An aged and respectable citizen of this county has given us the following recipe for the cure of the above mentioned diseases, which he says he has always found efficacious, during a great number of years; and wishes that the prescription were more generally known, that it might benefit the community. Take one quart of Linseed oil; Sage, Rue, Worm-wood, Tansey, Pine-tops, inside bark of Elm-roots, of each one handful; simmer them together, over a slow fire, until the herbs are dry; take out the herbs when so dried, and pour the liquid into a tight bottle or stone jug, in which it may be kept for many years, and retain all its virtue. For the Fistula in horses: cut the mane close off, put one tea-spoonful of this decoction on the place affected once a day. The application should be made before the parts suppurate. Half a pint will generally effect a cure. If the above is to be applied to a man, the quantity of oil should be increased to the same quantity of herbs, which makes it more mild in its effects.—N. C. Spectator.

The Benton Mississippian says—An instance of unparalleled ferocity in the panther, occurred a short time past in the upper part of this county. The circumstances, as we learn them, are these:—A gentleman, with three negro men and several large dogs, happening to be in the woods, discovered the carcass of a deer, and concluded to take a part of it to feed the dogs. Having done so, and being on their way home, they were surprised at the approach and ferocious attack of a panther. Being unarmed, the combat was near being fatal to some of the negroes, but victory at length declared in favor of the gentleman and his valiant army, and they left the common enemy on the field supposed to be dead. The next morning they returned, with a view of depriving their fallen enemy of his skin, and exhibiting it as a trophy of their victory, but to their astonishment the panther was absent. The dogs soon after took his track, and in a short time overtook him, when the wily foe, regardless of the attack of his less noble pursuer immediately attacked the men; but they being armed, succeeded, after a desperate engagement, in conquering him a second time, and lest he might again resuscitate, they took the precaution of depriving him of his hide.

Anecdote of Washington.—As General Washington was making a short tour, after his labors in the Revolution had bro't peace to our land, a singular occurrence happened. He was one day expected at a certain place, and the landlady was very busy in preparing dinner for him. At length a man having the appearance of a farmer entered and desired some dinner, the lady replied she could not supply him because she had been making preparations for General Washington.

"Well," replied he, "I can be content with almost anything," on which she placed before him some ordinary cold food.—After having risen from the table, and being ready to resume his journey, he said, "now if you would see Gen. Washington, you must be in haste; I am he, and must be on my way."

When you drop in for half an hour's chat at a friend's house in the evening, and your friend looks at his watch after you have been there two hours, while his wife packs up her needle-work with a yawn, observing "Well, I think it is time to give over for the night," it is an infallible symptom that you are a bore, and that the sooner you export yourself the better.

1000 ROLLS. P. SHELDON has just received from French and American Manufacturers, an extensive assortment of ROOM PAPERS and BORDERS. For sale at less than Boston prices—and very cheap. June 1.

Selling off very Cheap! MRS. H. CHADWICK, intending to close her present line of business, will sell her remaining stock of ENGLISH, FRENCH, INDIA AND AMERICAN GOODS AND MILLINERY AT COST, for cash. The goods were principally purchased last fall and the present spring, and consist of a good variety of fashionable articles for ladies, together with an assortment of BROADCLOTHS, CASSIMERES, VESTINGS, &c. &c.

Likewise for sale above three of Calvin Wing's Patent double daffier CARDING MACHINES, which will do twice the work of any other kind. Any person wishing a Carding Machine, who is not acquainted with Wing's Patent, can see one in operation in this village.

All persons indebted to Mrs. C. by note or account, are requested to call and settle the same without delay—as it is her intention to place all unpaid accounts and notes in the hands of an attorney for collection in a short time.

Gardiner, June 6, 1831.

WHITE MARBLE GRAVE-STONES. A FEW pairs of superior white Marble Grave-Stones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap.

Apply to P. SHELDON.

Gardiner, May 10, 1831.

NOTICE. THE subscriber hereby gives notice that he has taken the Felling Mill and Carding Machine in Equity owned by Col. James Conner, of Gardiner, formerly occupied by Mr. Morse, and intends to carry on the business of CARDING WOOL and DRESSING CLOTH in its various branches and is ready to accommodate all those who may be pleased to favor him with their custom in the above business. His terms will be as liberal as at any Mills in the vicinity; and all favors gratefully acknowledged.

CASH PAID FOR WOOL AND WOOL-SKINS at the Mill. JAS. S. CRAIG.

Unity, May 5, 1831.

ENCOURAGEMENT TO FARMERS.

HAVING been introduced into our State, and we the undersigned, being firmly convinced from sundry experiments, that the business of growing may be made a profitable one to our farmers,—have formed ourselves into a Company, (entitled the Farmington Hemp Co.) for the purpose of encouraging the cultivation of Hemp, and erecting machinery for dressing and preparing it for market.

As the business is new to most of our farmers, and consequently the proper information respecting the best mode of managing the crop wanting, we have taken much pains to investigate the business, and obtain the experience of those who have been engaged in it.

From the experiments tried in this place and vicinity the past season, it would be proper to state, that the hemp should be sown as early as the ground becomes dry, or warm enough for the seed to vegetate: a light, rich soil should be selected. It should be ploughed and harrowed finely, and the seed sown as soon thereafter as possible, to prevent the thistles or weeds getting the start of the Hemp. After the seed is sown, a roller should be passed over the ground to level it, so the Hemp may be cut close. Two and a half bushels of seed per acre should be found to be a proper quantity to sow on good land, and it will be proper here to add, that none but good seed should be put into hemp. It should be cut when full in the bloom, or before the seed has formed, as by letting it stand until the seed is ripe, the color is much injured and considerable weight of lint is lost. It should be cut with a cradle or hemp hook, and bound in small bundles. It should be put immediately into the water.—vats are preferable to rotting; but in no instance should hemp be put into running water, as from ten to twenty per cent of the rot would be washed off. The best way to determine when the hemp is rotted, will be, to take out a bundle every day after the fourth, and dry it, either by the fire or sun, and when the cord or fibre is found to separate readily from the stalk, it should be taken out and spread on the ground to dry. Care should be taken to keep it straight as possible in this process, as well as in harvesting. As soon as it is found to be dry, it should be stacked or housed, as the color would be injured by leaving it exposed to the weather, after once dry.

We will pay \$20 per ton for Hemp stem delivered at the Machine, managed in this way, or a proportionate price for unrotted, and that which has stood for seed. We would recommend, that instead of planting with drills for seed, that it be sown broadcast, in the same manner as for lint, and let it stand until nearly all the seed is ripe: In this way nearly or quite the quantity of seed which is obtained per acre, as if planted and hoed, and the lint will pay all expense of raising; your seed thereby being clear gain.

Our machine will be put in operation about the first of October next, after which time Cash will be paid for hemp stem, as above. Those wishing seed, will be furnished at one dollar per bushel, by applying to the subscriber.

By order of the Directors.

JOHN RUSS, Agent for H. Co.

COMMISSIONERS' NOTICE.

WE the subscribers, having been appointed by the Hon. Jeremiah Bailey, Judge of Probate for the county of Lincoln, to receive and examine the claims of the several creditors to the estate of JAMES LORD, late of Litchfield, in said county, gentleman, deceased, represented insolvent, hereby give notice that six months are allowed to said creditors to bring in and prove their claims; and that we shall attend that service at the dwelling house of John Neal, in said Litchfield, on Mondays the fourth day of July, the first day of August, and the third day of October next, from one of the clock to four in the afternoon of each of said days.

JOHN NEAL, } Commissioners.

JOHN DENNIS, }

Litchfield, June 1st, 1831.

KENNEBEC SS.—To the Heirs at Law and all others interested in the estate of BENJAMIN COPP, late of Gardiner, in said county, deceased, intestate.

WHEREAS the Commissioners appointed to set off dower to Mary Copp, widow of said deceased, have made return into the Probate Court of their doings. You are hereby notified to appear at a Probate Court to be held in Augusta, on the last Tuesday of July next, and shew cause, if any you have, why the report of said Commissioners should not be accepted.

Given under my hand at Augusta, this 28th day of June, A. D. 1831.

H. W. FULLER, Judge.

KENNEBEC SS.—To the Heirs at Law and all others interested in the Estate of BENJAMIN COPP, late of Gardiner, in said county, deceased, intestate.

WHEREAS William Partridge, Administrator of the estate of said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. You are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the last Tuesday of July next, to shew cause, if any you have, against an allowance of the same as made. Given under my hand at Augusta, this 28th day of June, A. D. 1831.

H. W. FULLER, Judge.

KENNEBEC SS. WHEREAS NANCY JACKSON, Guardian of Margaret Jackson, Joseph Jackson, William Jackson and Louisa Jackson, has presented an account of her Guardianship to the Judge of Probate, in and for said county, for allowance: All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the last Tuesday of July next, and shew cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta this 28th day of June, A. D. 1831.

H. W. FULLER, Judge.

Books, Cultery, &c.

P. SHELDON has just received from Boston a new supply of Books, Stationary, &c. &c. June 1.

APPRENTICE WANTED.

A honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office.

PROPOSALS. For publishing in Gardiner, Maine, THE MAINE FARMERS' AND MECHANICS' JOURNAL.

TO BE EDITED BY EZEKIEL HOLMES.

THIS paper will be published once a week on a super-royal sheet, with a new and elegant type, and be devoted to the dissemination of useful practical knowledge among the Farmers and Mechanics, together with such matter as may be considered of general interest to them. We do not deem it necessary to apologize for this attempt to add another to the journals of the day;—we believe such a publication not only much needed, but absolutely called for by the productive classes—the actual bona fide working people at large,—a class, to which we feel a pride in saying we belong, and to whose welfare we shall be devoted so long as health and life continue. It is not our object to set ourselves up as teachers or dictators to our brethren, but we wish to make our journal a medium of friendly intercourse, and thereby a source of mutual instruction. In our intercourse with our brother Farmers and Mechanics, we have received much valuable information from individuals, who have had different opportunities for observation, and have treasured up experience in their various pursuits and occupations, and we have felt regret that much knowledge of this kind, valuable as being the positive testimony of practical men,—men, who often times have had a favorite theory to bias their judgments, and no false hypotheses to lead them from truth, should die and be buried with the possessors. It is a useless education, which many make, that they know but little. This little, when thrown into the common stock, would serve to swell the mass of knowledge and information, and possibly become of immense value to all. We should remember "Grains of sand and the mountain make;" and that the several sciences are made up of simple facts, the fragments, as it were, of observation, collected and saved by little and little, through the lapse of ages. There are at present, but few such publications in the United States, and none in Maine, and cannot Maine support one such work? Are not her mechanics as inquisitive and ingenious, and her farmers as enterprising and as observing as those of other States? If the list of patents, granted at the Patent Office afford any criterion of the one, or the produce and gradual improvement of farms are any test of the other, she is not far behind her sister States in point of talent, ingenuity and desire for improvement. These things need to be fostered and encouraged, and by whom can this be done better, than by each other? To effect this, nothing more is wanted, than a more intimate acquaintance with each other's views and opinions, and this acquaintance cannot be better cultivated than by a free and frank communication of each other's sentiments, through the medium of the press. Besides the utility and pleasure which would flow from such an intercourse, there is another consideration of almost infinite importance to ourselves as free and independent citizens. Whatever may be the opinion of the *pride-proud* and the *haughty* it is a serious and a solemn fact, that the destinies of the nation depend upon the farmers and mechanics which belong to it. Upon their virtue and knowledge depends the continuance of the Union, and the salvation of the Republic. Composing as they do the great mass of the community,—standing as they do on the middle ground, between greedy avarice on the one hand, and the low and ignorant on the other, of how much importance is it that they should be enlightened, and that there should be a firm union and a thorough understanding among them. Their interests are one, for they are nearly as indissolubly connected, and as necessary to each other's existence as the head and heart of man. Of how much importance is it then that they should strive to enlighten each other. Knowledge is power, and every new fact must add to the common strength and draw the bonds of union, and the ties of affection, stronger and stronger. Thus enlightened, and thus united, they will form a bulwark to the nation, which the factious and aspiring demagogue will not dare to assail,—a bulwark which nothing but the Eternal can destroy.

The Journal will take no side in the ephemeral party politics of the day. Our only desire being to promote "the greatest good of the greatest number."

The TERMS of the Journal will be \$2.00 per annum, if paid within the year, or \$2.50 if not paid until the expiration of the year—a discount of 10 per cent will be made to those who pay in advance.

Gentlemen holding subscription papers are requested to return them to the subscribers, at Gardiner, previous to the 1st of August next. The publication will commence on the 1st of August, provided a sufficient number of subscribers are obtained to warrant the undertaking.

P. SHELDON & DICKMAN.

Gardiner, June 6, 1831.

PEASE'S SMUT MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of DAN PEASE'S PATENT SMUT MACHINE, and the rights of using the same; hereby offers for sale rights for using the said Machine, for counties, towns or single farms, on liberal terms. These Machines having been in use many years and received the entire approbation of all who have ever used them, need no other commendation than the universal approbation which they have always received upon trial.

Applications made to the subscriber at Gardiner, Maine, by mail or otherwise, will receive prompt attention.

ZEBULON SARGENT.

Gardiner, April 27, 1831.

The attention of the public is invited to the following certificate.

The undersigned hereby certifies, that they have used one of Pease's Patent Smut Machines, for about three years,—that they consider it the best Machine for cleaning grain, now in use. It not only cleans the grain from smut, dust and chaff, but also separates it from all foreign seeds. The Machine is of a simple construction, and, judging from the one we have in use, of durability,—and we cheerfully recommend it to the attention and patronage of the public.

JAMES N. COOPER.

ALEXR COOPER.

Pittston, May 19, 1831.

REACTION WHEEL—AGAIN!

THE public attention is solicited to the following notice of Turner's Reaction Wheel, extracted from the May Number of the "Journal of the Franklin Institute," edited by DR. THOMAS P. JONES, late superintendent of the Patent Office. Dr. Jones' opinion upon the subject of patents will be deemed conclusively by all.

"23. For an improvement in the Reaction Wheel, John Turner, Augusta, Kennebec county, Maine, January 18.

"This patent is taken for an arrangement which is essentially the same with that claimed by Calvin Wing's specification of whose patent was given in the February number, page 86. In the present specification the whole is imperfectly described; the part which Mr. Wing calls the *lighter* is here termed the *weight*, and are told that 'this mode of relieving the wheel from the weight of the incumbent column of water, is what is specially claimed as my invention.'

June 22.

TO PHYSICIANS.

DR. PIKE, wishing to remove to the West, offers for sale his Standing, in the town of Litchfield, on Goodwin's Mills, (so called) to a Physician on the most reasonable terms. The Farm consists of about 60 acres of good land, with buildings thereon. Consideration of payment as follows:—one half on delivery of said property, and the remainder within three or four years, with good security.

JESSE PIKE.

Litchfield, May 12, 1831.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid at the close of the year; and all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any person or other person, procuring new and good subscribers, and ten per cent will be allowed to agents on sales of copies collected and forwarded to the publishers, on expense, except that collected of new subscribers, the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly declared.

No paper will be discontinued, except at the desire of the publishers, until all arrears are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.